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CHRISTIANITY CONVEYED TO US IN A HISTORICK FORM.

WE find that the books of the New Testament do not, in any particular place, present us with a complete formulary or abstract of doctrines and duties, a code of instruction systematically composed and formally delivered; but christianity is conveyed to us in a historick form, which requires little exercise of the mind to understand the facts and the most important conclusions to which they lead, but much attention to collect, from these miscellaneous writings, the whole that may be applicable to the government of human life, and the increase of our religious knowledge. The book of revelation, as it is called, is, in this respect, like the book of nature, that it excites and rewards perpetual attention.

Now, though we know little of the secret and profound designs of the Most High, in his various dispensations of religion, we think that we can discover many advantages in the mode which he has adopted of conveying Christianity. This is a curious and interesting subject, worthy of the most serious discussion. I

can only presume to suggest a few hints.

If the great doctrine of a future life, instead of resting, as it now does, on the resurrection and promises of Jesus Christ, which are subjects of historical investigation, and therefore admitting different results in different minds, according to the character of the inquirer, and the disposition with which the inquiry is commenced and pursued, had been written in the skies, as it were, as supernaturally communicated to every individual, it would have been attended with evidence so irresistible as to have overpowered and incapacitated the mind for moral exercise; and there would have been left no room for that influence of disposition upon faith, which seems to be inseparable from our nature as moral and probationary beings. In other words, such a mode of communicating religious truth, as we have supposed, would have rendered it less efficacious; for it is essential to us, as creatures accountable for our *faith*, as well as our *conduct*, that neither the

one nor the other should be irresistibly determined. But now the doctrine of our future existence and retribution is so connected with the facts of our Saviour's history, that the whole world has a pledge and assurance of these truths, superiour to mere oral or written declaration, and, at the same time, so much inferiour to the supernatural revelation of it to every individual, as to leave room for the exercise of the mind in inquiring into the proofs, and of the disposition in attending or yielding to them when discovered, and thus the whole subject is exactly adapted to the nature of such beings as we are.

Again,—If the principles and duties of the Christian religion had been stated to mankind in one accurate system, philosophically composed, instead of being conveyed, as they now are, in histories, and deducible from facts, and exhibited in the lives of the first christians and their Master! do we not see that such a statement would not have been so well adapted to the wants of the majority of mankind, who attend not to abstract propositions, but are far better taught by examples, narratives, and something which affects the senses and imagination?

Besides, if the principles of Christianity had been presented in the systematick form we mention, a single error, either in transcription or translation, would be likely to be followed with the most serious consequences; and a single misinterpretation of a part, would be almost without

remedy; whereas in the historick form, in which christianity is now conveyed to us, we have the most important doctrines and precepts frequently recurring in different parts of the story, and connected with facts which serve to explain and limit them; and what is of infinite importance to us, we have the life and example of Jesus running through the whole as a commentary on his instructions. Now, an error or an obscurity in one place is of little consequence, as it is either cleared up by another, or else if it is a solitary and peculiar passage we may be satisfied that it does not contain any thing absolutely essential to our character and fate as christians; for in such various and diffuse compositions as those in which the knowledge of christianity is conveyed to us, the essentials of the religion must be continually occurring and often repeated in a great variety of forms.

I might enumerate many other advantages of this form over a more systematick or compendious method of conveying Christianity. Now, the loss of one of the books of the New Testament would not much affect the evidences or the knowledge which we have of the Gospel; whereas, on the other supposition, the loss of any part would be irreparable; like a defect in the alphabet, or in the elementary book of a child, or like the loss of a volume of the statutes.

I will say nothing of the superiour agreeableness of the historical mode over that of abstract



precept; of the advantage derived from remembering the history, when a proposition or a doctrine may be forgotten or misunderstood. We are confident that no man who has studied the Gospels for his own sake, or has attempted the instruction of the young and tender mind,

would wish to change the form in which Christianity is conveyed to us. There is a charm, an impression, and an influence flowing from the history of our Saviour, as we have it in the Gospels, which never could have been preserved in the philosophical mode of conveying truth.

B.

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THE GERMAN AND DUTCH BAPTISTS.

THE following important extracts are taken from Mr. Benedict's "General History of the Baptist Denomination:"

"The German and Dutch Baptists, appear always to have held sentiments, peculiar to themselves.—They deny the lawfulness of repelling force by force, and consider war, in all its shapes, as unchristian and unjust. They are averse to capital punishments; and feeling themselves bound to swear not at all, they will not confirm their testimony with an oath.

"Respecting the number of communicants, in the Dutch and Mennonite Baptist churches, I have obtained no information whatever. According to a list in Rippon's Register, there were in 1790, in and out of the Netherlands, two hundred and fifty-two churches of the Dutch and Mennonite Baptists, in all of which were five hundred and thirty-three ministers. Of these one hundred and seventy-five churches, and two hundred and seventy-one ministers, were in

the Netherlands, and Generalities' Lands. Fifteen churches, in which were ninety-six ministers, were in Prussia. Twenty-seven churches and ninety-two ministers were in Upper Saxony.—Twenty-seven churches and forty-nine ministers were in France. The rest were in Switzerland, Poland, and Russia."

Vol. I, pp. 49, 50.

This portion of history must be gratifying to intelligent and reflecting friends of peace. If the principles of these Baptists, are properly represented, and if their number has not been diminished since 1790, they amount to two hundred and fifty Peace Societies, with five hundred and thirty-three ministers of peace. To this army of peace-makers, may be added, the congregations of Friends, and the Duhobortsi, on the continent of Europe.

Instead of regretting that there are so many of these several sects in Europe, we should rather pray that they may be multiplied a hundred fold. The "mint anise and cummin," about which

Christians have contended, are of little importance, when compared to the "weightier matters of the law" and the gospel, or that "wisdom which is from above."

Mr. Benedict has one remark, on these European Baptists, which deserves some notice:—"The Dutch Baptists held to dipping believers at first; they still retain the subjects of the ordinance, but by a surprising change, some, I know not how many, have departed from the Apostolick mode. And although they still retain the name of Baptists, yet we can have no fellowship with their present mode of administering baptism; for with every real Baptist, pouring, as well as sprinkling, is null and void."—p. 151, 152.

According to the principles of Baptists in general, they could not receive, as members of the visible church, the Dutch and Mennonite Baptists, who have been baptized by pouring on water. Let, then, a case be stated:—Two brethren apply for admission to a Baptist church. One of them has been baptized by immersion; but he is a famous warrior, and has shed the blood of many; he still retains both the principles and the spirit of war, and is as ready to fight as to pray or eat. The other is a meek Mennonite Baptist, who has been baptized by pouring on water; but he has so learned of Christ, that he abhors both the principles and the spirit of war, and would sooner die, as the Sa-

viour did, praying for his enemies, than to embrue his hands in their blood. The warrior is received, and the follower of the Lamb is rejected!

Now, what must the Prince of Peace say of principles of communion, which lead to such results? This case has been stated, not to reproach our Baptist brethren, but to lead them to reflect; and not them only, but Christians of every denomination, who have established creeds and rules for the admission of members, which would expose them to prefer the bloody warrior, to him who is "meek and lowly of heart."—Most of the other sects of warring Christians, have, perhaps, been as inconsistent in this particular, as they have supposed the Baptists to be; and while they have blamed the Baptists for *their test* of admission, they have established some other, not less injurious to the cause of Christ, and the cause of peace.

As we rejoice in the existence of the Baptist Peace Societies, on the continent of Europe, we also rejoice, that a number of Baptist ministers, both in Great Britain, and in the United States, have adopted the principles of peace. We can wish "God speed" to ministers of any denomination, who are disposed to employ their influence in promoting "peace on earth and good will among men." All churches should be peace societies, and all ministers of religion should be peace-makers; and all those who are truly such, "are ONE in Christ



Jesus," by whatever sectarian names they may be distinguished in this contentious world. It is not an agreement in rites and forms, nor in creeds of human invention, which constitutes men brethren in the Lord; but that faith which worketh by love, and that love which worketh no ill to its neighbour.

WERE THE SUFFERINGS OF CHRIST VICARIOUS ?

As the word *vicarious* has often been applied to the sufferings of the Messiah, it may be useful to consider, in what sense it may be proper to apply the term.

A *vicar*, is one who acts *for*, or *in the place of another*. According to Walker, *vicarious* signifies "deputed, delegated, acting in the place of another."—Christ, indeed, acted as a deputy or by delegated authority, in all he did and suffered for us. But he received his commission from God, and not from men. "This commandment, said he, have I received of my Father." "The cup which my Father hath given me to drink, shall I not drink it?" Still it is true, that "he died for our offences," he "died the just for the unjust, that he might bring us to God," and "gave his life a ransom for many."

If, in saying that the sufferings of Christ were vicarious, it be intended that by them he paid the sinner's debt to divine justice, and thus absolved him from liability to suffer; this cannot be admitted for several reasons:

1. This would preclude the propriety of adopting the form

of prayer, which our Lord gave to his disciples, "forgive us our debts, as we forgive our debtors." For if the debt be paid by a vicar or deputy, the sinner has no occasion to pray for *pardon*; but his duty is to give thanks that the debt has been cancelled.

2. Notwithstanding the sufferings of Christ, the forgiveness of sin is an act of grace. "In whom, says Paul, we have redemption through his blood, the forgiveness of sins, according to the riches of his grace:" that is, the grace of God, our heavenly Father.—But after a debt is fully paid, whether by the debtor, or a substitute, the *release* of the debtor is an act of justice, and not of grace.

3. As Christ "is the propitiation for our sins; and not for ours only, but also for the sins of the whole world," if his sufferings were of the nature of paying a debt, or if they satisfied the demands of divine justice against the sinner; the obvious consequence would be, that no sinner, can be justly punished for his transgressions, either in this world, or in the world to come, and that the threatenings con-

tained in the gospel are nugatory, or unjust. Nay, on this principle, all the evils we suffer in this life, must be accounted for on some other ground, than that of just chastenings or punishments for our sins, and *never* regarded as tokens of God's displeasure.

Nor can we admit that the sufferings of Christ were vicarious in this sense,—that they were of the *same nature* with the sufferings to which those were exposed for whom he died. For as “in him was no sin,” it was naturally impossible that he should feel remorse for transgression, or the gnawings of the worm that never dies.

But if no more be intended, than that Christ suffered for us, with a view to *prevent our suffering the penal consequences of sin*; in this sense it is admitted, that his sufferings were vicarious, and of infinite importance. As the death of the paschal lamb, and the sprinkling of its blood, were the appointed means for preventing the death of the first born of Israel, while those of Egypt were slain; the lamb might properly be said *to suffer for them*, and as a *ransom for many*. So the Lamb of God suffered as the appointed medium of Divine mercy and forgiveness to all who obey him.

It would be easy for incredulity to raise objections against the appointment and the efficacy of

the blood of the paschal lamb; but God's thoughts are not always as the thoughts of unbelievers, or objectors to his government. If we do not perceive all the ends which were to be answered by the sacrifice of the paschal lamb, or why it was more wise to save the first born in this way, than it would have been to pass over the houses of Israel, without this sacrifice; still, neither our ignorance, nor our unbelief, can be any valid objection against the wisdom of Jehovah.

The death of the paschal lamb, was at least calculated to impress the minds of the Israelites with a sense of their sin, and ill desert, and of the mercy of God, in thus sparing them, while he destroyed all the first born of the Egyptians. So the gospel account of the sufferings of Christ for us is adapted to keep alive in our minds, both a sense of our ill desert, and of the mercy of God, which is displayed through the medium of the blood of Christ in the forgiveness of sins, and the salvation of souls.

But of all the opinions which have ever been entertained of the sufferings of the Son of God, no one appears to me more groundless, or more dangerous, than that which regards his sufferings as a substitute for that benevolent and heavenly temper, which he both exemplified and required.



REVIEW OF THE TESTIMONY OF A DYING MINISTER.

"MANY, when young, are tenacious of very high doctrinal notions; but when their judgment is more matured, they become more temperate and charitable. Self-knowledge teaches humility and candour."

Christian Observer, July 1816, p. 483.

This was the testimony of the Rev. Thomas Woodd, while on the borders of eternity. According to the account given of his character, he was a pious and faithful minister; a benevolent and amiable christian. The observations which are now before us, appear to have been the result of serious reflection, and are capable of being improved for useful purposes. They are probably as applicable in this country, as they were in Great Britain.

"Many, when young, are tenacious of very high doctrinal notions." Forgetful of the incapacity of their hearers to decide on such questions—forgetful that the gospel is a system of grace, adapted to the understandings of the poor and unlearned—forgetful that obedience to the precepts of Jesus Christ, is what constitutes a person a Christian; they delight to dwell on their "high doctrinal notions," as the most essential things in religion. Not only do they feel competent to decide the questions, on which the greatest and best men have been divided in their opinions, but they feel authorized to make

their own "high doctrinal notions," the test of piety and goodness, for other people.

Nay, they feel authorized to call in question, the piety and goodness of *whole sects* of christians—of men, too, of the most profound and improved understandings—of the best advantages for thorough investigation, and of the most blameless, exemplary, and benevolent morals.—And with some of this "many" it has been difficult for them to regard, as true christians, those of their own denomination, who are truly moderate and candid; or, at least, they have been prone to "think it strange that they run not with them to the same excess" of censure and denunciation.

It is to be observed, that the testimony says "*many*, when young;" it does not say that this is the case with *all* young ministers. There are, doubtless, "*many*" of a different description; and it would, perhaps, be useful for all to consider, what has been the true cause of this diversity; whether it be owing to a difference in their natural dispositions, or to a difference in the instructions which they have received.

"*But when their judgment is more matured, they become more temperate and charitable.*" This pleasing change in the characters of ministers, has often occurred, and often been observed. But we have to regret, that

it does not more uniformly take place in the "many" who, "when young, are tenacious of very high doctrinal notions." Too many retain this folly and rashness of youth till their heads become gray with age. Their judgment never arrives to such a state of *maturity*, that "they become more temperate and charitable." On the contrary, the intemperate and uncharitable spirit, which they indulged in youth, becomes habitual, and forms an established trait in their characters, till their eyes close in death.

"*Self-knowledge teaches humility and candour.*" This is a truth which is, perhaps, more generally admitted than exemplified. It is so evident that the

more a person becomes properly acquainted with his own liability to err, the more humble and candid he will be towards others, that few will have the effrontery to deny the justness of the observation. But if we admit it as a correct maxim, will it not follow, that many learned men are deplorably deficient in "self-knowledge?" What shall be said of the self-knowledge of those individuals, or those ecclesiastical bodies, composed of erring mortals, who assume the prerogative of denouncing, as heretics, or consigning to perdition, millions of their fellow Christians for a mere dissent from some of their "high doctrinal notions!"

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EXTRACTS FROM A RECENT AND FOREIGN PUBLICATION.

THE following are extracts from a very interesting and eloquent work, from the pen of a clergyman in Ireland. It has recently been printed in London, and as we know of only one copy that has yet reached this country, we think they may be acceptable to the readers of the Christian Disciple.

"A short time since, as I was walking the streets, I asked myself, "What is Christianity?"—It is, answered my mind, a divine system of spiritual attractions, by which, whosoever gives himself to them is effectually drawn out of the otherwise invincible entanglements and in-

extricable intricacies of this dark, polluting, heart-lacerating world, and led forth into what David has described as *green pastures, beside the still waters*;" or what St. Paul has emphatically called "*Life and peace.*"

"The truth is, that to a person of any sensibility, this world is a wretched place. There is not a step in life, where we can be sure of not meeting some latent lurking thorn. And when we fall in with those various adventurers, described by Lucretius if they are in pursuit, they rudely shove us by; if they are in possession of their prize, they despise us in their hearts, and



rudely tell us, by their looks and manners that they do so. An hard, selfish, turbulent spirit goes on, and cares not ; but the sensible, delicate, feeling spirit, is ever pushed to the well. To such a spirit, then, what a gentle, blessed relief is afforded by an heart-knowledge of christianity ! There is no abatement of feeling ; the vivid perception is as keen as ever. But the mind and heart are so occupied, so filled, so richly compensated, and so deeply tranquillized by the pursuit, the contemplation, the affectionate, filial apprehension of God ; the scripturally revealed God ; the ' God of grace and all consolation ;' by the view of his Son, Jesus Christ, touched with the feeling of our infirmities ; and all this, infinitely harmonizing or rather identifying with the philosophick view of the ' first good, first perfect, and first fair,' whilst it is practically and experimentally evinced by undeniable, invaluable, never failing influences within ;—all this together forms such a refuge from the common pains and penalties of mortality, as often makes the naturally vulnerable mind rejoice in its quickness of feeling, because this serves to enhance the preciousness of the blessing."

" Perhaps this view may appear to you too highly coloured. It would be so, were it to be taken as the hourly state of the christian's mind. But all this to the extent is the cloudless meridian state. Many partial obscurations, indeed, occur to diminish this clearness ; but they *only* diminish it, the substance still remains. A kind of mental rain and storm, too, may often be experienced ; and the weather-beaten pilgrim may tremble to find himself driven, as he thinks, to the edge of some dangerous precipice. But he does not fall over. He recovers his footing and his confidence ; and in a little time the sky is cleared ; and the air becomes calm and genial. Amidst all this, however, there is sensible progress, and this variety has its great use. In order that the mind may maintain its victory over sin, it must be kept on the alert by temptation. In order, that it may continually look to heaven for strength, it must be made to feel its own entire weakness, and it is, on the whole, necessary, that nothing here should be perfect, in order to the '*eternal sabbatism*,' being rightly pursued and habitually anticipated."

## CAPITAL PUNISHMENTS.

Mr. Editor,

IN your last number, you requested communications on the subject of capital punishments, and I accordingly place at your disposal the following remarks.

A. B.

The question, whether capital punishments be expedient or lawful, is not to be despatched as easily as many seem to imagine. It demands a deep research into the principles of human nature, and an extensive observation of the influence of different modes of punishment, in different ages and periods of society. There is a responsibility attached to publications on this subject, which writers would do well to remember. If capital punishments be not necessary or just, the man, who, from hardness of heart, or a blind subjection to established prejudices, becomes their advocate, must answer for the blood of the criminal which is wantonly shed. On the other hand, if these punishments be demanded by the condition in which God has placed us, he, who, from excessive indulgence of sensibility, pleads for their abolition, will be responsible for the accumulated crimes and murders, which may follow the accomplishment of his wishes.

The opinions of men on this subject are very much tinged by their characters and feelings. In every society, there are multitudes, who defend capital pun-

ishments, just as they favour a severe mode of education, from violence of passion, from a propensity to harsh and expeditious measures, and from an impatience which cannot stop to employ the milder methods of persuasion and reformation. Their indignation is more operative than their compassion. When they think of a criminal, they think only of his crime, and forget that he is a man. They have too little humanity to inquire, whether his fate may not be mitigated; and regard the advocates of a milder system, as a set of visionaries, who would sacrifice the peace of society to a sickly and childish tenderness of heart.

There is another class, who are accustomed to feel rather than to reason; whose imagination, quickened by sensibility, represents to them, with vividness and power, the unhappy criminal, immured in his dark and lonely cell, his limbs fettered, his countenance fallen, his conscience harrowed with guilt, his mind abandoned to despair, his feverish sleep haunted by past crimes, and by horrid images of approaching death and judgment; and who forget, during this quick and tumultuous sympathy, the claims of the community, the necessity of restraining crime by terror, and the difficulty of deciding, what modes and degrees of punishment are necessary to balance



the temptations of the present state of society.—Perhaps there are few men, in whom indignation and compassion are duly proportioned and combined, who bring to the subject a respect for the interests of the state, tempered by Christian sympathy towards the offender.—Perhaps the writer may afford a fresh example of one of the extremes which he has now described.

There is no difficulty, in laying down the great principles by which punishments should be regulated, and by which their justice is to be tried and decided.

In the *first* place, it is undoubtedly the will of God, who has formed us for civil society, that those crimes should be restrained, which tend to the destruction of society. It is undoubtedly his will, that those punishments should be inflicted by civil rulers, which the peace of the community, and the security of life and property demand. Nature and revelation bear concurrent testimony to this truth. If, then, from the principles of human nature, and from the condition of society, capital punishments are necessary to these ends, they are to be esteemed as sanctioned by God, and as coincident with the dictates of enlightened benevolence as well as of justice.

The *second* principle, which is as clear as the first, is this, that society has no right to inflict punishments of greater severity than its security demands. The civil magistrate has no authority to inflict *one pain* which this end

does not require. It is no part of his office to punish a crime according to its abstract demerits. God, the omniscient, is alone able to render to men according to their deeds. The only province of the civil ruler is, to watch over the interests of the community; and any punishment, which these interests do not require, is inflicted without authority, is gratuitous cruelty, is an act of usurpation. From this principle it follows, that if the peace and rights of the community can be secured by punishments less severe than death, then death cannot justly be inflicted, and it should no longer hold a place in our penal code.

According to these principles, which are almost too obvious to be stated with formality, the question relating to capital punishments is to be determined, neither by abstract reasoning, nor by feeling, but by *experience*. We must judge from *facts*, and unhappily the facts are, at present, too few, to warrant a decided judgment. It is true, that instances of punishment are sufficiently numerous. Society has been sufficiently active in heaping pains and penalties on offenders, from the first moment of its institution. But these penalties have been inflicted with little regard to the *second* great principle, which I have stated, and hence they furnish little assistance in determining the present question.

According to this principle, society is bound to employ its best

lights and intelligence in discovering the mildest punishments by which its security may be effected. It should labour, like a good parent, to increase, as far as possible, the efficacy of such punishments, by the mode and circumstances of their infliction. It should especially labour to devise punishments, which, whilst they strike a salutary terror into the community, will contribute to the ultimate good of the offender, by aiding his reformation. On these objects, I repeat it, society is bound to employ the minds of its purest and most enlightened members. The principles of human nature, and the records of past ages should be explored, and regular and persevering experiments should be instituted, to discover the method of securing, with the least degree of pain, the greatest good to the community and the criminal. If we consider, that punishments have influence, not so much by the absolute suffering they contain, as by their power over the imagination, we shall discern, that it is very possible to subtract from their severity, without impairing their efficacy. But when has society done its duty in these respects? Where are its patient and laborious experiments for the improvement of its penal code? What legislature ever expended on this subject half the zeal which it has wasted on party politics? Hence the want of facts to determine our judgment on the question before us,

It is the decided and solemn conviction of many, that would society do its duty, capital punishments would be found unnecessary, especially if with an amelioration of our penal system should be united greater exertions for the moral and religious improvement of the poor. These friends of humanity, should, however, beware of urging a sudden and immediate abolition of punishment by death. In our present imperfect state, long established abuses must gradually be removed. Who of us does not believe, that slavery is unjust? Yet what reflecting man would therefore insist, that the chain of the African should in a moment be broken, that in our southern states universal emancipation should immediately be proclaimed? What would this be, but to unchain every crime, and to convulse society to its foundation? Men trained to slavery, are unfit for the gift of immediate liberty. They want foresight, self-government, and almost all the habits which prepare us to be our own masters. In the same manner, the operation of capital punishment on the minds of the community, and especially of the depraved, may have been such, as to render its immediate abolition highly expedient. Where a punishment, unnecessarily severe, has long been employed as an instrument of terror, a substitution of milder penalties may be found to embolden crime. The mind, which has long been familiarized to the



idea of a tremendous evil, counts lesser evils as nothing. Children trained under a rigid discipline often suffer from a relaxation of restraint, although a milder system, had it been originally adopted, would have been a more effectual security from disobedience. The cause of humanity, might, therefore, be injured by a sudden departure from our present modes of punishment. An increase of crimes might seem to justify a recurrence to the ancient severity, and a precedent would be furnished, which would not fail to be opposed to every future attempt at reformation.

There are two methods, which society is bound to employ, for the purpose of rendering capital punishments unnecessary. The first has been mentioned. Persevering efforts should be employed to increase the efficacy of milder punishments, and especially to give them a reforming influence on the criminal. Reformation is an end which should never be forgotten by society, any more than by a parent. Is it said, the attempt is hopeless? But where has the experiment been fairly made? When you visit our gaols and state prisons, and see criminals crowded together, and exposed to one another's example and conversation, can you wonder that few or none are reformed? Is it to the abodes of concentrated pestilence and infection, that you send the sick to regain their health? Do you believe, that even a man, unstained by crime, if compelled

to spend months and years in contact with convicts, would return to society virtuous and pure? How weak then is the plea, sometimes urged in support of capital punishments, that the milder punishments inflicted by our laws work no change of character. Let our prisons be schools of reformation. Let the criminal have no intercourse with criminals. Let him be exposed to virtuous influences. Whilst pain, privation, and labour, admonish him of his guilt, let kindness awaken whatever sensibilities may slumber in his breast. Let him feel, that though a criminal, he is still a man, not an outcast from society, not abandoned by God. Let government commit to some of its wisest citizens, the office of persevering inquiry into the methods of reforming the offender, and let it liberally apply those resources, which are often wasted on the destruction of the human race, to those institutions which this benevolent purpose may require. That every offender will be reclaimed, we do not hope; but we hope, that many, who now advance, without a check, to atrocity of crime, would, under such influences, be arrested in the beginning of their career; and that the diminution of those enormities, for which death is now inflicted, would gradually prepare men for the utter abolition of this dreadful punishment.

Another method of procuring the abolition of capital punishments is, to increase our exertions for the moral improvement of

those classes of society, in which the temptations to great crimes abound. The penal code of a country must receive a character from the state of its morals. In proportion as a community is corrupt, its punishments must be severe. Accordingly, the mournful frequency of crimes, which has distinguished the last year, and which is to be ascribed to the wars in Europe and our own country, is often urged as a reason for the infliction of heavier penalties on offenders. To remove this ground of capital punishments, the philanthropist should endeavour to purify the morals of society, to diffuse those sentiments of religion, which, by arming conscience with new authority, render outward restraint and punishment less necessary. Here is our great defect. No adequate labour is employed to raise the character of the poorer classes of society. Whilst the extension of population and luxury is multiplying their temptations, how little is done to increase their power of resistance. As an example of this indifference, it may be stated, that an association was lately formed in this metropolis for the improvement of sailors, a class of men, who to increase our wealth and indulgences, are placed in situations peculiarly dangerous to the character; and yet in this commercial community, which owes its prosperity to the exposures and sufferings of seamen, no adequate encouragement has been given to this design. The truth ought to

be heard. Society makes criminals, and then stains its hands with their blood. The higher classes, in general, care little for the *moral* exposure of those by whom they are served and enriched. As long as the laws set a hedge round their possessions, and punish with severity the miserable being, whose neglected education and depraving modes of life have trained him to crime, they continue to enjoy without remorse or concern. This ought not to be. They who derive the chief benefits of the social state, are bound to mitigate its inequalities, to feel for those on whom its burdens and temptations chiefly fall, to diminish the motives to crime, to diffuse the principles of virtue, and not to add to the other miseries of life, a rigour of punishment, which nothing but their own neglect may have rendered necessary.

That capital punishments will at length be abolished, may be hoped, as well as desired by one, who is familiar with past times, and who anticipates a future extension of the knowledge and spirit of Christianity. The progress of civilization has been marked by a mitigation of penal laws; and like causes will continue to produce like effects.—The tortures, to which criminals were once exposed, in Europe, and which expressed the fury of demons, rather than the solemnity of justice, are too horrible to be detailed. We have lived to see a happy change in society. Breaking on the wheel, maiming,



quartering, burning, these and other relicks of barbarism have passed away. The awful sentence of death awakens now a commiseration, which imparts to the last hour of the criminal whatever solace his hard fate will admit. Can we doubt, that society is yet to improve, and that punishment will become more and more an act of parental and reforming kindness? In proportion as the true spirit of christianity shall be diffused among our posterity, an increasing attention will be given to the most fallen classes of society. The disciples of Christ, as they pass the cell of the prisoner, will remember the unhappy being who is buried in its darkness. They will remember him, not only as a criminal, but as a man and a brother. They will remember the infirmities of human nature in which they themselves share; will remember the influences of

education, which might have made them too the enemies of society; will remember periods of their lives, when their own characters hung in dreadful suspense, and when a change of circumstances might have given a fatal direction to their minds, and hurried them to crime, to the dungeon, to death. More humble than Christians of this age, because better acquainted with themselves, and more merciful, because better acquainted with their Master, they will feel an interest in the most guilty offender. Under the blackness of his crimes, they will discern a spirit, though fallen, yet immortal, for which Jesus died, and in which the spark of goodness may yet be enkindled. These sentiments, diffused through society, will communicate a new character to penal laws, and men will punish to *save*, not to *destroy*.

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ON CONTENDING FOR THE FAITH.

*"Ye should earnestly contend for the faith, which was once delivered to the Saints."* Jude 3.

PERHAPS no passage of Scripture has been more frequently perverted and employed to justify unchristian conduct than the one now before us. It is therefore important to inquire, what is the faith once delivered to the saints? and, in what manner should Christians contend for this faith?

By faith is sometimes meant the Gospel, in contradistinction to the law, or the institutions of Moses. When by faith is intended the Gospel, it includes the precepts, and promises of Christ, as well as his doctrines. Again, by faith is often intended that belief and confidence in Je-

sus Christ, which disposes us to receive him as the Messiah, whom God hath sent, to obey his precepts, and to become his humble followers. Faith, in each of these senses, may be said to have been once delivered to the saints; both may be intended in the text, and both may be regarded as objects for which we should earnestly contend.

In regard to the Gospel, it is as important that we should believe in its precepts as in its doctrines, or its promises. If we have no faith in the precepts of Christ which disposes us to obey them, our faith in his doctrines will be of no saving benefit. To misinterpret his moral precepts is more dangerous than to misinterpret his doctrines. If we give such interpretations to his doctrines as will justify and encourage a violation of his precepts, we subvert the very design of the Gospel, and make Christ the minister of sin.

As the doctrines of the Gospel are of no use otherwise than as motives to love, confidence and obedience; that view of the doctrines which has the greatest tendency to excite that love which is the fulfilling of the law, is the most likely to be correct, and is the most safe to adopt. No view of the doctrines of Christ, which does not endanger our obedience, can endanger our happiness: and any view of them which endangers our obedience, must also endanger our eternal welfare. Therefore, what we are to contend for, is such a faith as se-

cures obedience to the moral precepts of the Gospel.

This may appear more clearly by adverting to the character of those who occasioned the exhortation under review. The apostle having said, "it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered to the saints," immediately assigns the reason:—For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. The character of these false brethren is farther described.—Likewise these filthy dreamers, defile the flesh, despise dominion, and speak evil of dignities. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, 'twere dead, plucked up by the roots. These are murmurers, complainers walking after their own lusts: and their mouth speaketh great swelling words, having mens' persons in admiration, because of advantage. These be they who separate themselves, sensual, having not the spirit.

Such was the character of the men who occasioned the apostle to exhort his brethren earnestly to contend for the faith which was once delivered to the saints. While they professed to be Chris-



tians, they subverted the very design of Christianity. They probably had adopted such views of redemption by Jesus Christ and of the doctrines of the Gospel, that they fancied themselves safe in disregarding its precepts; and, in a practical sense, they denied the only Lord God, and our Lord Jesus Christ, by "turning the grace of God into lasciviousness," or by encouraging themselves in sin, from a consideration of the grace of God revealed by his Son.

Is there no reason to fear that there are many such professed Christians at this day? and are there not many opinions *contended* for, which directly lead to such a delusion?

But the second question demands our attention:—How should Christians contend for the faith once delivered to the saints?

When the apostle says "ye should earnestly contend," he neither says nor means that we should *bitterly quarrel* for the faith, which was once delivered to the saints. The most anti-christian quarrelling has often been justified by the apostle's exhortation. But such conduct is directly against the faith once delivered to the saints, and a perversion of the apostle's words. If it be not turning the grace of God into lasciviousness, it is turning it into "vain jangling," which is no better.

Christians should contend for the faith, *not* with carnal weapons, nor with a carnal spirit. The proper weapons of their

warfare are not carnal but spiritual. They are not to employ guns and bayonets, and the "artillery of hell" in the cause of Christ, nor any sword but the sword of the spirit, which is the word of God, nor any fire but the fire of love.

The manner in which Christians of former ages contended for their respective creeds was abominable, and is now generally disapproved. There is however still room for reformation in this particular. The practice of slander and abuse, under the pretext of contending earnestly for the faith, is as really inconsistent with the spirit of the Gospel as the former practice of employing the sword, the faggot, and the fire. And when Christians of one sect employ indiscriminate censure and reproach against those of another, they are guilty of inconsistency and injustice, similar to that which is practised by the rulers of nations, when they make war against a whole people for the offences or supposed offences of a few individuals.

It is not to be denied that men may lawfully speak or write in defence of what they regard as the truth, and against opinions which they believe to be of a pernicious tendency. But in doing this they should not imagine that they do God service by indulging party and vindictive passions, or any degree of bitterness against those who may have been so unfortunate as to fall into error. Whether we

speak or write, it should be done in the spirit of meekness and love with a view to the good of those who, in our opinion, have gone astray. In meekness we are to instruct those who oppose themselves, "if peradventure God shall give them repentance to the acknowledging of the truth."

Such is the manner in which we should treat even the open enemies of the gospel. In dealing with those who are its professed friends, as great caution and meekness are certainly requisite. For although they may entertain some wrong opinions, these may not be of a nature to endanger their piety or their obedience. They may nevertheless "do justly, love mercy, and walk humbly with God." There is also need of caution on this account,—every Christian is himself liable to err, and while he is declaiming against the supposed errors of his brother, the real error may be on his own part, either in his head, or his heart.

In contending for the faith once delivered to the saints, it is of vast importance that we should give the precepts of the gospel their proper place in our estimation; and that we never censure the religion of a man who displays the spirit of Christ and walks in obedience to his moral precepts. The greater part of the contentions of Christians have resulted from overlooking the *value of Christian precepts*, compared with the doctrines of the gospel. The precepts are the *RULE OF LIFE*; the doctrines

are the *motives to walk by this rule*. As the motives are many, if some of them are so misapprehended as to lose their proper weight in our minds, others may have their due influence, and secure the intended effect, *obedience to Christ*. Whether this effect be produced by *two*, or by *twenty* motives, it constitutes the man a Christian indeed.

The discipline of the church may be employed in contending for the faith once delivered to the saints. But this is always to be employed in love, and in respect to those only whose walk is inconsistent with the commands of Christ. If a brother is to be separated from the communion of the church, it is not to be done in the spirit of bitterness, or anger, nor on the ground that the church imagines that he is in some error in his opinions; but on the ground of unchristian or immoral conduct. If by his walk it is manifest that he "turns the grace of God into lasciviousness," or that he entertains views of the gospel which encourage him to violate its precepts, he may justly be dealt with as an offender. But however incorrect his opinions may appear to others, so long as they have not the effect on him, to lead him to violate the holy commandments, he is not to be regarded as an offender, nor treated as such.

But, after all, Christian example is the most effectual way of contending for the faith once delivered to the saints. Let Christians by example "hold forth



the word of life;" let them prove the genuineness and sincerity of their faith in the Son of God, by walking in love one towards another according to his commandments, by a humble, meek, forbearing and forgiving spirit towards all men. In this way they will contend for the faith once delivered to the saints, in a manner which will be calculated to reclaim the wandering, and to stop the mouths of gain-sayers. But *quarrelling* about human creeds, is itself such a violation of gospel precepts, that no good can be expected from it, in any other way than as other sinful conduct is overruled for good, by the providence of God.

In the controversies of past ages, and in those of the present age, each sect has considered its own peculiarities or distinguishing tenets, as the faith once

delivered to the saints; and too commonly have Christians of different sects, imagined that they were complying with the apostle's exhortation in their abusive contentions one with another; and too commonly have they lost sight of the precepts of the gospel in contending for what they imagined to be its doctrines. Thus they have in effect too frequently denied the faith once delivered to the saints, while they supposed themselves to be contending for it. For in the same sense that the false brethren, mentioned by Jude, "denied the only Lord God, and our Lord Jesus Christ," others may deny "the faith once delivered to the saints," by *practically* saying, that they are not bound to walk in love one towards another, according to the requirements of the gospel.

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FRAGMENTS.

*The clerical Hypocrite.*

ERNEST, the pious founder of the modern house of Saxe Gotha, in 1640, found the people in a state of the grossest ignorance: his first care, therefore, was to reform the church and establish schools. He obliged all persons to send their children to these schools at five years of age; and such was the success of his regulations, that it became a common saying, that the boors of Thuringia were better educated

than the gentry of other countries. He also formed the plan of publishing the Bible with notes, composed by as many Protestant writers as there are books in the Old and New Testaments; which has always been in high esteem, under the denomination of the *Weimar Bible*.

The duke carried about with him a list of the cures and schools, with their ministers and masters.

Passing through a village, he entered the minister's house, inspected his library, and perceiving his Bible covered with dust, he put a gold ducat at the beginning of the book of Revelations, unobserved by the divine. The following year, he paid another visit to the same priest and inquired concerning his method of reading the sacred volume. The minister told his highness, that it was his practice to read over the whole Bible every four months, together with the critical observations; and that he spent some hours every day in the study of a particular book and in perusing the best commentators who had written upon that book. His highness then took up the Bible, opened it, and, to the no small confusion of the clerical hypocrite, found the ducat where he had laid it the preceding year. *Evan. Magazine.*

#### *Joe Martin.*

JOE MARTIN, an Indian chief, residing in New-Brunswick, was asked by a gentleman who holds an important office under government, whether he would accept the commission of captain among the Indians, which he told him it was in his power to procure for him.

Martin who had recently become a Christian, made the following remarkable reply:—"Now, Joe Martin love God,—pray to God. Now Joe Martin humble;—certain not good to make In-

dian proud. When Indian proud, him forget God; for this reason Joe Martin never must be captain."—And he accordingly declined the offer.

#### *Comforts of Old Age.*

OLD age can be comfortable only as it is made the season and means of religious improvement. With whatever bodily complaints a man may be afflicted, or however he may be bowed down with infirmities, whatever may be his conflicts, either of body or mind; if he finds his soul improved and improving! his obedience rendered more regular and exact; his principles more fixed; his will subdued; he hath a fountain of comfort and consolation springing up within him. Infirmities and trials which produce these effects, are infinitely better than health and strength, which often lead to a forgetfulness of him who has power to afflict. The old age of a virtuous man admits of a most consoling description. It is the happiness of this season, that its proper and most rational comfort consists in the consciousness of spiritual amendment. A very pious writer gives the following animating representation of this stage of life, when the preceding part has been devoted to religious pursuits. "To the intelligent and virtuous," says our author, "old age presents a scene of tranquil enjoyment, of obedient appetites, of well regu-



lated affections, of maturity in knowledge, and of calm preparation for immortality."

In this serene and dignified state, placed, as it were, on the confines of two worlds, the mind of a good man reviews what is

past with the complacency of an approving conscience, and looks forward with humble confidence, in the mercy of God, and with devout aspirations towards his eternal and ever enduring favour.

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INVENTION FOR SAVING LIVES IN SHIPWRECK.

In the *Philanthropist* (No. 3) some account is given of an invention by Capt. Manby for saving lives in shipwreck. The writer observes:—

"To a vessel wrecked on a lee shore, great as are the advantages of life boats, their means are defective from want of power to force them over the bursting surge. This is supplied by Capt. Manby's invention, if previously two anchors have been sunk near the place, from which the boat can be best launched. A rope is then to be suspended between the anchors: a buoy or buoys, are left floating to direct where the grapnel is to be fired. The rope will furnish the purchase necessary for hauling the boat over the surge. But it may be proper to explain the whole of the apparatus.

"A cohorn or mortar is necessary, whose bore should vary according to the position from which it is fired. If the beach be flat, one of a smaller calibre will suffice, than if the cliff be steep, or the place remote from the sea, from which the shot is to be thrown. A barbed shot

or grapnel is placed in the mortar, to which a rope is affixed, the strength of which should vary according to the weight of the shot. The shot is to be fastened to the rope by a piece of twisted wet hide: this will not take fire, nor snap like a rope. The rope should be what is called an inch and a half rope. The quantity of powder to be used must be regulated partly by the distance of the vessel, and partly by the weight of the shot. From four to fourteen ounces of powder have been applied. With four ounces a deep sea line was taken out one hundred forty yards; with fourteen ounces the same line was sent three hundred ten yards; a line of an inch and a half with four ounces was carried one hundred ten yards; with fourteen ounces two hundred ten yards. The elevation of the mortar will depend upon the nature of the ground on which it stands; on level fifteen degrees will be sufficient. The method of laying out the rope is of essential consequence. One fold should not touch another. If a basket were kept for its preser-

vation it would also facilitate the laying it when the wind is high. —A pistol is a safe mode of discharging the mortar; and something may be wanted in a violent gale to secure the priming.”

In the same article we are told that the attention of the legislature had been called to this invention; that the House of Commons determined that well attested evidence should be furnished of the practicability and utility of the scheme; that this had been done by reports of a Committee of field officers; that the Suffolk Humane Society had shown anxiety for the success of the invention, and at numerous meetings had witnessed experiments, and become satisfied; that the prospect of success had been

established by the saving of above eighty persons since its adoption; that the plan had been communicated to Sweden, and a crew saved by it in the Baltick. At the close of the article, as it appears in the *Philanthropist*, there is a drawing of the apparatus and the manner of laying the rope.

It must be gratifying to the benevolent to observe the exertions of Humane Societies to save their fellow men from untimely death by drowning; and peculiarly so to see the engines and means of death converted to saving purposes. Perhaps it is the design of God that all the apparatus of war and destruction shall yet be employed as means of saving the lives of men.

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## POETRY.

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### INSTRUCTION: A POEM.

THE following lines are extracted from a Poem by Isaac Brandon, Esq. “Written for the first anniversary dinner of the subscribers and friends to the royal British system of Education.”

To mark the human from the brutal kind,  
 God breath'd in man his noblest gift—*a mind!*  
 But gave that blessing like the fruitful land,  
 To yield its harvest to the tiller's hand:  
 Left to itself, the wildest weeds shall grow  
 And poisons flourish where the fruits should blow,  
 This law is nature, of Almighty plan,  
 And God's command,—*that man enlighten man.*

O say, ye candid, liberal and wise,  
 In which of these a nation's safety lies—



In youth impress'd with what fair lessons yield;  
Or left more rude than cattle of the field?  
Base groups of filth, the pupils of the street,  
Where playful theft and young debauch'ry meet;  
Young social villains that in rags are seen,  
While wrinkled wretches mould the vice that's green;  
Whose shrivell'd hands, with drams the infants ply,  
Teach them diseas'd to live, and harden'd die!  
Teach plunder quickness—back the lie and swear,—  
Crime's brutal laugh,—all leading to despair!

O bless'd Instruction! now thy temples rise,  
Virtue shall spring like incense to the skies!  
Thy searching powers the mental mines explore,  
And gems of genius shall be lost no more.

Honour'd the MAN\* and deathless be his name,  
Whose SCHOOLS now rise his monuments of fame:  
Marble will moulder, that his worth may trace,  
But these rever'd shall live from race to race!

Let sullen souls, who only praise the past,  
Prove that each age is baser than the last,  
Applaud the times when Inquisitions reign'd,  
And noble reason like a wretch was chain'd!  
Be our's to boast that era good and wise,  
When list'ning senates mourn'd the Negroes cries;  
When virtuous CLARKSON with a holy hand  
Diffused a sacred feeling through the land:  
Track'd the dread scenes that stain'd the Lybian shore  
And bade the bloody traffick *be no more!*  
Now to those realms, the gen'rous Britons go,  
Not to spread burnings, massacre and wo,  
With iron tortures, and blood starting whips,  
And hearts of demons, that defil'd our ships:  
But with those arts instruction sweet supplies,  
That teach the godlike good to civilize.

O generous BRITAIN! be thy proud delight,  
To shield the oppress'd, and spread instruction's light;  
In darksome groves where brooding horror stands,  
And priests unholy lift their blood-stain'd hands;  
Where glowing altars mid unhallow'd graves,  
Glare on wild people of the woods and caves:  
There plant thy schools, let ARTS and REASON shine  
Till dusky chiefs shall learn their good in thine.

\* Joseph Lancaster.

## RELIGIOUS INTELLIGENCE

### SCHOOL FOR THE EDUCATION OF HEATHEN YOUTH.

THE interesting particulars which are to be exhibited under this head, will be collected from a pamphlet, recently presented, entitled, "A narrative of Five Youth, from the Sandwich Islands, Obookiah, Hopoo, Tennooe, Honooree, and Prince Tamoree, now receiving an education in this country. Published by order of the Agents appointed to establish a school for Heathen Youth."

After a concise account of these young men, of the time and manner of their coming to this country, of the treatment they have received, the proficiency they have made, their promising talents, amiable dispositions, and hopeful conversion to the Christian religion, the plan of a school for the Heathen is brought to view in the following extracts.

*Extract from the Minutes of the American Board of Commissioners for Foreign Missions, at their seventh annual meeting in Hartford, (Con.) September, 1816.*

"The committee, to whom was referred the petition respecting the establishment of a school for the education of heathen youth, presented a report which, after amendment, was accepted, and is as follows:—

"That the establishment of such a school, as described by these respectable petitioners, is expedient.

"That this school be located in such place, as the agents hereafter named shall designate.

"That the Hon. John Treadwell, the Rev. Dr. Dwight, James Morris, Esq. the Rev. Dr. Chapin, and Rev. Messrs. Lyman Beecher, Charles Prentice, and Joseph Harvey, be Agents of this Board;—that any three of them shall be a quorum for the transaction of business, when all shall have been notified; and that the Hon. John Treadwell, be authorized and requested to

call the first meeting of the Agents, at such time and place as he shall deem expedient.

"That the said Agents be empowered and requested to form such a plan for establishing and conducting a school for the education of heathen youth in our country, for the purposes expressed in the petition, as to them shall appear most conducive to the attainment of the object of such school, subject, however, to the revision of the Board.

"That all monies contributed, or hereafter to be contributed for the support of said school, shall be remitted to the Treasurer of the Board, or deposited according to his direction. And, that the said Agents make an annual report of their doings to this Board, and receive from them from time to time such instructions as they shall deem it expedient to give."

*Extract from the Minutes of the Agency, appointed as above, to establish and conduct a school for the education of heathen youth.*

"At a meeting of the Agency, October 29th, 1816, at the house of the Rev. Dr. Dwight, in New-Haven, (Con.)

"The following CONSTITUTION of a school for the education of heathen youth was adopted, viz.

"Article 1st. This school shall be styled the FOREIGN MISSION SCHOOL.

"Article 2nd. The object of this school shall be the education of heathen youth in such a manner, as that with future professional studies, they may be qualified to become missionaries, schoolmasters, interpreters, physicians, or surgeons, among heathen nations, and to communicate such information in agriculture and the arts, as shall tend to promote Christianity and civilization.

"Article 3d. Other youth of acknowledged piety may be admitted to this school at their own expense, and



at the discretion of the Agents, so far as shall be consistent with the aforementioned object.

"Article 4th. The school shall be under the immediate direction of a PRINCIPAL, in whom shall be vested the executive authority, and who shall superintend the studies of the pupils. He shall hold his office during the pleasure of the Agents, and shall have a fixed yearly salary.

"Article 5th. The PRINCIPAL shall be furnished with such Assistants, as the Agents from time to time shall judge necessary.

"Article 6th. One of the Assistants shall superintend the agricultural interests of the school, and board the students.

"Article 7th. The school may be furnished with such buildings, as shall be necessary; and such lands as the interests of the school require.

"Article 8th. The students shall be instructed in spelling, reading and writing the English language, in English grammar, arithmetick, geography, and such other branches of knowledge as shall be deemed useful, at the discretion of the PRINCIPAL, subject to the control of the Agents.

"Article 9th. Exercises shall be instituted by the PRINCIPAL, for the purpose of preserving, to the students, the knowledge of their respective languages.

"Article 10th. Morning and evening prayers shall be attended daily in the school, accompanied with the reading of the Scriptures, and the singing of psalms or hymns.

"Article 11th. At the stated season of morning and evening prayers on the sabbath, the PRINCIPAL shall take occasion to instruct the students in the leading truths of the Christian religion, and at such other times as the Agents shall judge expedient; and he shall see that the students regularly attend publick worship on the sabbath.

"Article 12th. There shall be two vacations of the school each year, one of three weeks, commencing on the first Wednesday of May, the other of

six weeks, commencing on the first Wednesday of September.

"Article 13th. The Agents shall visit and examine the school annually, on the Tuesday before the first Wednesday of May, and by their committee as much oftener as they shall judge expedient.

"Article 14th. Such rules and regulations for the government and discipline of the schools, shall be adopted, as the Agents, from time to time, shall deem necessary.

"The committee who were appointed at the last meeting to make inquiry respecting a suitable place for the location of the school, made their report.—Whereupon

"Voted, That the Foreign Mission School, now in contemplation, be located in Cornwall; provided the terms be found as favourable as they appeared to the committee."

The Agents subjoin some important observations, from which we select the following:—

"From the extent of our commerce, the natives of almost every heathen country, influenced by curiosity, and various other motives, leave their country, and directed by the providence of God, are conveyed to this land of gospel light.

"The number of such youth in the United States, it is impossible, at present, to determine. That it is very considerable, may be inferred from the fact, that there are now in New-England no less than ten from the single island of Owhyhee.

"The great object in educating these youth, is, that they may be employed as instruments of salvation to their benighted countrymen. Should they become qualified to preach the Gospel, they will possess many advantages over Missionaries, from this, or any other part of the Christian world.

"1. They are acquainted with the manners and customs, the vices and prejudices of their countrymen. From ignorance of these, other missionaries have often failed in their attempts to Christianize the heathen.

"2. They will be free from suspicion. Most heathen nations, from their intercourse with those who bear the Christian name, but whose conduct is totally inconsistent with the precepts of the Gospel, have contracted strong prejudices against their more enlightened brethren. To gain their confidence has been as difficult as it is important. By employing natives, this great obstacle in the way of spreading the Gospel, would be removed.

"3. Being united to them by the ties of blood and affection, they must feel peculiarly interested in their countrymen; and having themselves experienced the evils of paganism, as well as the blessings of Christianity, they will be able to recommend the latter with peculiar force. To see their kindred forsaking the religion of their fathers, the religion with which are interwoven, as they imagine, their dearest interests; and embracing that of foreigners, cannot fail powerfully to affect their minds, and excite them to inquire and examine for themselves.

"4. Their constitution is suited to the climates of the various countries, in which they shall be employed. Owing to a change of climate, the health of many Missionaries has been impaired, and their usefulness either greatly diminished, or entirely prevented.

"5. They are acquainted with the language of their countrymen. A foreign Missionary, when he arrives at the

place of his destination, in consequence of being unacquainted with the language of the heathen around him, is unable to enter immediately on the appropriate work of the mission. He must first acquire a knowledge of the language of those to whom he is sent; to do this, is often exceedingly difficult, and much time is spent, and much money is expended, without any immediate advantage to the mission. A native Missionary, it is obvious, would not be subject to these difficulties.

"6. Students can easily be obtained for this school from almost any part of the heathen world, and to almost any extent.

"7. Those native instructors and interpreters which must be had in considerable numbers, before any mission among heathen nations can make much progress, can be educated and fitted for their work, at a much less expense in this country, on the plan proposed, than to send out Missionaries and their families to heathen lands for the same purpose.

"8. This institution will be of very great advantage to those Missionaries who are going among the heathen. By spending a season at the school, they might learn something of the manners and language, perhaps, of the very nation to which they are going, and often will find some, from among the pupils, who will be their companions and interpreters on the mission."

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#### WATERTOWN FEMALE SOCIETY.

### *Rules and Regulations of the Watertown Female Society, for the Relief of the Indigent Sick.*

ARTICLE 1. There shall be an annual meeting of the Society, on the first Thursday in September, at which meeting the officers of the Society, consisting of a President, Vice President, Secretary, Treasurer, and 12 Directors, shall be chosen by written votes:—And at this meeting, the annual subscription of each member shall be paid

to the Secretary, enveloped in a cover, containing the name of the member who pays it.

ART. 2. Any lady may become a member of the Society, on application to one of the Directors, and paying one dollar to the Secretary; or, by performing three days work, which shall be sent her at the discretion of the



Directors ; and shall continue such, by annually paying the same sum, or performing the same service—And any lady may be entitled to withdraw her membership, on written application to the President, and payment of all dues to the Secretary.

ART. 3. It shall be the duty of the President, to preside at all the meetings of the Society, and of its officers, when present—to meet with the Directors once a quarter, and oftener, if convenient—to appoint a place for the annual meeting—to draw orders on the Treasurer for money and other articles—to fill all vacancies among the officers, caused by death, resignation, or otherwise—and to call any special meeting of the Society or its officers.

ART. 4. It shall be the duty of the Vice President to preside at all the meetings in the absence of the President—and generally, to perform all the duties of the President, in case of a vacancy in that office.

ART. 5. It shall be the duty of the Secretary to keep a fair record of all the proceedings of the Society, which shall be open to the inspection of any member thereof—to receive all subscriptions, donations, and monies, that may be given, or belong to the Society—to pay over, and deliver them to the Treasurer, taking her receipt for the same:—and to notify all the meetings of the Society, when thereto required by the President.

ART. 6. It shall be the duty of the Treasurer, to receive all subscriptions, donations, and monies from the Secretary, giving her receipt for the same, which she is sacredly to keep and preserve until disposed of by the President and Directors—to keep a regular account of the property of the Society, which shall be open to the inspection of any member thereof.—She shall make a written report at the annual meeting of the Society, stating the amount of the funds, the nature of those funds, the annual income and expenditure ; and, in general, present the actual state of the property of the Society—to answer all orders drawn by the President,

taking a receipt for whatever property she may deliver to any member of the Society who applies for and receives it, together with a written promise, that whatever articles are only to be *loaned*, shall be returned in good order, when the necessity for them ceases—and to attend all the meetings of the President and Directors, when not prevented by sickness or absence from town.

ART. 7. It shall be the duty of the Directors, to meet once a month, at a place to be hereafter appointed—to make all the purchases, provide all necessary articles for sickness, and to prepare work for those members of the Society whose services may be required—to give notice to the President what articles are necessary, in any case of sickness that may occur ; and, in conjunction with the President, to determine in what manner any monies belonging to the Society shall be vested—any five of their number constituting a meeting to transact business—and generally, with the President, to exercise such an inspection and superintendence over the concerns of the Society, that its benevolent purposes may be most effectually promoted.—Every Director arriving after the time appointed for the meeting, shall forfeit nine pence, and for non-attendance, a quarter of a dollar—and these forfeitures are not to be dispensed with, but in cases of sickness, or absence from town.

ART. 8. It shall be the duty of each member of the Society, to make known to one of the Directors, any case of indigent sickness, that may come within her knowledge, and if, after proper inquiries, the Directors are of opinion that assistance from the Society is necessary, then notice must be given to the President, as aforesaid, in order that relief may be afforded.

N. B. Donations in money, old garments, bedding, articles suitable to be made up for children, nourishment for the sick, or fuel, will be gratefully received by the Directors, and appropriated according to their best judgment.

## OFFICERS FOR THE YEAR 1816—17.

Mrs. E. MORSE, President.  
Miss C. HOWARD, Vice President.

Miss M. ROBBINS, Secretary.  
Mrs. N. BEMIS, jr. Treasurer.

## DIRECTORS.

Mrs. ELIOT  
Mrs. L. BEMIS  
Mrs. I. DANA  
Mrs. STEARNS  
Mrs. BLAKE  
Mrs. J. STONE, jr.

Mrs. ROBBINS  
Mrs. A. WHITE  
Mrs. GAY  
Mrs. BIGELOW  
Miss K. HUNT  
Miss H. S. COOLIDGE.

The number of members is one hundred and six.

*Report of the Directors of the Auxiliary Bible Society in the County of Worcester, September, 1816.*

On this the first anniversary meeting of "the Auxiliary Bible Society in the County of Worcester," the Board of Directors invite its members to review, with religious joy and gratitude, the general efforts now making, through the Christian world, to disseminate the Sacred Scriptures among the nations of the earth, and to publish the glad tidings of salvation to all people.

The enlightened influence of "the British and Foreign Bible Society," the parent of all similar institutions, is now felt through the civilized world; and a spirit to emulate its pious and charitable labours has been excited in every part of Christendom. The Sacred Scriptures having been translated into most of the languages in use through Asia and Africa, have been extensively communicated by missionaries; and, by the divine blessing, the beams of revelation now shine around those who were overshadowed by darkness.

The people of our country have not been deficient in exertions to promote the great object, for the attainment of which Christians in the old world have associated. In the United States there are, at least, one hundred and eight Bible Societies. The Society in Philadelphia has procured, and that in New-York is procuring, stereotype plates of the Bible.

Not willing to be idle while the Christian world are in action, not satisfied to be the mere spectators of the charitable labours of Christians around us, numbers were disposed to form a Bible society in the County of Worcester. As soon as it was organized, your Directors, agreeably to the provision of the constitution, addressed letters to three individuals of every religious society in the County, requesting them to act as a committee of their respective societies—to solicit subscriptions for the benefit of the institution—to make inquiries among the poor for families and individuals, who, destitute of the Bible, would receive it as an acceptable present. They also sent two copies of the constitution, one to be retained by them, the other to be returned to the Treasurer, with the names of the subscribers, for the information of the Directors. The returns already made are limited; but it is known that the formation of a Bible Society is generally approved, and that, in most of our towns, individual attention is given to aid its important design.

With monies already received the Directors have purchased three hundred copies of a duodecimo Bible, printed with a fair, though small, type. They have also at their disposal one dozen octavo Bibles, the gift of Isaiah Thomas, Esq.



The Directors think it advisable that the first subscription of members should be considered as due on this day : and they beg leave to remind them of the importance of an early payment of the second subscription, that those who may be entrusted with the execution of the purposes of the Institution for the ensuing year, may be enabled to make their purchases in season for distribution at the next stated meeting of the Society.

The Directors would solicit the persevering endeavours of the committees of the respective societies of the County to obtain subscribers, and to search out the proper objects of this charity. The performance of this duty may occasion them labour; but they will have the satisfaction of reflecting, that they are giving the Word of Life to those who are ready to perish; and this their conduct will be approved by the Great Head of the Church; who has promised, that "whosoever giveth a cup of cold water to a disciple in his name shall not lose his reward."

The institution is unreservedly recommended to the charitable notice of the ministers and people of every denomination throughout the County. The sole object of this Society is the distribution of the Bible, without note or comment, first to the poor and destitute among ourselves, then to those abroad, whose wants may appear to be most urgent. In this truly Christian design those may cordially unite who differ with respect to points of doctrine, or forms of publick worship. Joint co-operation is therefore earnestly desired in the dissemination of the Sacred Scriptures, which are by all considered as the infallible standard of truth and the perfect rule of life. This

dissemination, by divine blessing, will be the means of promoting "the end of the commandment—charity out of a pure heart and a good conscience, and faith unfeigned."

In the prosecution of the purpose of the Institution, the Directors confidently rely on publick patronage. To this the widow's mite will be gratefully directed, and the donations of the wealthy religiously appropriated.

But human labour in itself is vain. Success is from the Lord. The Directors join with the Society in fervent prayer to God, for a blessing upon this and all Societies instituted to promote the interests of the Redeemer's kingdom. Through their instrumentality may the glad tidings of salvation through Jesus Christ be published to all nations, and the Holy Scriptures in a familiar language be possessed by every people. May the ignorant and deluded among our own countrymen be instructed and reclaimed; the savages of the American wilderness be brought to the knowledge of the truth, as it is in Jesus; and those countries of Asia be re-illuminated, where the Sun of Righteousness once shone, but whose beams have long been obscured by the clouds of Mahometan superstition.—May the darkness of Africa be enlightened by the Christian revelation; divine light arise upon all who now sit in the region and shadow of death; and men of all kindreds and languages form one religious society in the faith and order of the gospel.

May the Bible, to those who give, and those who receive it, become the power of God unto salvation.

JOSEPH ALLEN, *President*.  
Nathaniel Thayer, *Sec'y*.

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THE BENEFIT OF SUNDAY SCHOOLS.

*From testimony given before the committee appointed by the House of Commons, to inquire into the state of Mendicity in London and its neighbourhood.*

Joseph Butterworth, Esq. a member of the committee, who for several years had taken an active part in So-

cieties for providing for the Poor, testifies, viz :—

I beg to state to the committee,

that from much observation, I am satisfied, that Sunday schools, if properly conducted, are of essential importance to the lower classes of society. I have had occasion to inspect several Sunday schools for some years past; and I have particularly observed the children, who at first come to the school dirty and ragged, in the course of a few months have become clean and neat in their persons; and their behaviour, from my own observation, and the report of a great number of teachers, has rapidly improved; [I allude to those schools, where the teachers are gratuitous.] A large school, that I frequently visit, that has upwards of six hundred children, has produced many instances of great mental and moral improvement among the lower classes of society.—At this time there are no less than twenty chimney-sweep-boys in that school, who in consequence of coming there, have their persons well cleaned every week, and their apparel kept in decent order; and some of the employers of these boys are so satisfied with the school, that they will take no child but what shall regularly attend it, because they find it greatly improves their morals and behaviour.

In another school, in the Parish of Mary le Bone, there are eleven chimney-sweep-boys. Some time ago, when I happened to be the visitor for the day, a woman attended to return thanks for the education her daughter had received in Drury lane school.—And I believe the woman's words were, "She should ever have reason to bless God, that her child had come to that school; that before her girl attended there, her husband was a profligate disorderly man, spent most of his time and property in the publick house; that she and her daughter were reduced to the most abject poverty, and almost starved. That one Sunday afternoon the father had been swearing very much, and was somewhat in liquor; the girl reproved the father, and told him, from what she had heard at school, she was sure it was very wicked to say such words. The father made no par-

ticular reply, but on the Monday morning his wife was surprised to see him go out and procure food for their breakfast; and from that time he became a sober industrious man. Some weeks after, she ventured to ask the cause of the change in his character; his answer was, "that the words of Mary, (his little girl) made a strong impression upon his mind, and that he was determined to lead a new course of life." This was twelve months prior to the child's being taken out of school, and his character had become thoroughly established; he is now a virtuous man and an excellent husband. She added, that they had their lodgings well furnished and lived comfortably, and her dress and appearance confirmed the testimony. I have made inquiry, continues the witness, of a great number of teachers of Sunday (charity) schools, and they are uniformly of opinion, that Sunday-school instruction has the best tendency to prevent mendicity, (begging) in the lower classes of society. One fact I beg to mention, of Henry Haidy, who when admitted a scholar of Drury lane school, was a common street beggar. He continued to attend very regularly for about eight years; during which time he discontinued his former degrading habits, on leaving the school, he was rewarded, according to the custom, with a Bible, and obtained a situation at a Tobacconist's. His brother was also a scholar, afterwards became a teacher in the same school, obtained a situation, and to the period of his quitting London, bore an excellent character.

*Report of Committee p. 100—2.*

II. The testimony of Mr. John Cooper.

I have been connected with societies for visiting and relieving the Poor for the last ten years. I and my colleague have been connected with Sunday schools for the same period, and have been a visitor of a large Sunday school for these last eight years and an half, in which there are between six and seven hundred children instructed; and the beneficial effects



have appeared to me so obvious, that I have for some years considered that "Sunday schools, above all other institutions, with which I am acquainted are most calculated to better the condition of the poor. And among the poor families which I and my colleague have visited, in almost every case, we could tell by the *appearance* of the children, and their *behaviour*, and the *appearance of the habitations* frequently, whether the children were in the habit of receiving any instruction or not.

I believe, (adds Mr. Cooper,) in every Sunday school, with which I have any thing to do, it is one essential part of the plan to give them moral and religious instruction; to impress their minds generally with a sense of their duties to God and to man.

In answer to the question, "have you ever met with any striking instances of good, which you can recollect?" he replied, "I have met with a great

[To be continued.]

number of cases; though I may not be able to call them to mind at present."

I would just state, in what respects I conceive charity schools to be attended with beneficial consequences in general, *not only to the children themselves, but to the families*. It is one indispensable condition of every Sunday school, that the children who attend, shall be kept clean and decent, or as much so as the parents can make them. The consequence of this rule being enforced is, that the parents see, after a few Sundays, that their children work so much better than they did before, that they begin to pay more attention to their other children, who are perhaps, too young to go to the school, and then to themselves and their habitations. I attribute to this, very much of the difference, I have observed, between those families, where the children are not receiving instruction, and those where they are instructed.

#### FACTS INTERESTING TO HUMANITY.

THE King of Sardinia has restored the punishment of *breaking on the wheel*, and the inhabitants of Turin had lately exhibited to them the spectacle of a miserable wretch, expiating his crimes by the lengthened torments of that cruel punishment.

The Governour and Council of Massachusetts, have reprieved Phillips, under sentence of death, for thirty days from Feb. 13.

A resolution is before the legislature of Pennsylvania, for the abolition of capital punishments in all cases.

*Colonizing Society*.—A respectable society has been formed at the city of Washington, called, "The American Society for Colonizing the Free people of colour of the United States." Of this society the Hon. Bushrod Washington, is President. A memorial signed by the President, in behalf of the Society, has been presented to Con-

gress, soliciting patronage and aid.—After stating the motives and objects of the society, and the blessed effects which may probably result from the institution, the following sentiment is introduced:—"The nation or the individual that shall have taken the most conspicuous lead in achieving the benignant enterprise, will have raised a monument of that true and imperishable glory, founded on the moral approbation and gratitude of the human race; unapproachable to all but the elected instruments of divine beneficence; a glory with which the most splendid achievements of human force or power must sink in the competition, and appear insignificant and vulgar in the comparison."

What! is there a glory attainable by *doing good*, so far superiour to that which MILITARY HEROES have acquired by *doing mischief*? Let this sentiment be duly cultivated and wars will cease to the ends of the earth. Amen.

*L' Hotel Dieu*, in Paris, is said to be an admirable Institution, where forty-eight charitable sisters, attend, with the care and anxiety of mothers, nine hundred sick.

An Association for the relief of the poor has been established by the *young men* of Richmond, Virginia.

A bill against duelling has been reported in the legislature of Maryland.

#### ORDINATION.

Rev. Philip Colby was ordained over the third church in Middleborough, Feb. 1. Introductory Prayer by the Rev. Mr. Pratt of Barnstable; Sermon by Rev. Dr. Worcester of Salem; Consecrating Prayer by Rev. Dr. Sanger; Charge by Rev. Dr. Read of Bridgewater; Address to the church and Society by Rev. J. Bates of Dedham; Right Hand by Rev. Mr. Paine of Middleborough; Concluding Prayer by Rev. Mr. Pomeroy of Randolph.

#### OBITUARY.

Died at Austinburgh, Ohio, Nov. 23, Captain Erastus Austin, aged 30. He left, by will, \$25 to support the gospel in Austinburgh; \$50 to educate orphan children at Bombay, India; \$100 to the Missionary Society of Connecticut; \$200 to the Foreign Missionary Society, \$200 to the Ohio Presbytery, to educate pious youth; and \$625 to be disposed of by his brothers to send the gospel to the Heathen.

At Nassau, New-Providence, Rev. Dr. J. B. Thompson, pastor of the Presbyterian church in Augusta, and President of Richmond Academy, aged 31.

In Windsor, Vermont, Hon. Stephen Jacobs, aged 61.

In Charleston, S. C. Rev. Dr. Wm. Hollinshead.

In New-Haven, Rev. Henry Sherman, aged 31.

In Plymouth, N. H. Mrs. Fairbank, wife of Rev. Drury Fairbank. She was an amiable Christian; and her death must be felt not only by the bereaved family, but by many others as a severe affliction.

According to a bill of mortality recently published, there died in Boston in 1816, 904; of which 20 were upwards of 80 years of age.

In New-York, the number of deaths in 1816, was 2779; the number over 80 years of age, 49.

In Baltimore, in 1816, 1317; 150 of consumption, 137 of cholera morbus, 105 of whooping cough, 45 were over 70 years of age, population 60,000.

In Philadelphia, 1816, 2040; 347 of consumptions, 180 of convulsions; 137 exceeded 70 years of age.

In Charleston, S. C. in 1816, 376; of which 67 exceeded 70 years of age, and 4 of these 100.

In Hollis, N. H. in 1816, 62; in 1815, 50. Number of inhabitants in 1810, 1529. One fourteenth part of this number have died in two years.

At Jefferson, District of Maine, Mr. Wm. Whitehouse, his wife, and three children, were consumed by fire, in the burning of their dwelling house, in the night between the 6th and 7th of February.

#### Candidates.

Mr. David Reed, Cambridge	
— Jonathan P. Dabney do	
— Samuel Gilman do.	
— Thomas Prentis do.	
— Hiram Weston, Duxbury	
— Samuel Clarke, Cambridge	
— Rufus Hurlbut do.	
— Thomas Savage do.	
— Seth Alden do.	

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*Errata.* Page 76, 2d col. 7th line from bottom—"expedient," read "*inexpedient*."—Page 77, 2d col. 17th line from top "breat" read "*breast*."—Page 78, 2d col. 6th line from bottom, "Enorpe" read "*Europe*."—Page 80, 2d col. 16th line from bottom "'twere" read "*twice*."